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ABSTRACT

This study proposed to gather, in a systematic fashion, ideas from Palestinian educational leaders about the nature of a culturally Palestinian educational system. The semi-structured interviews focused on the questions: (1) What changes have occurred in Palestinian education since the 1993 peace accord?; (2) What are the central Palestinian cultural values that should guide education in Palestine?; (3) What are the barriers that hinder the inclusion of these Palestinian values into a future school system?; (4) What are possible solutions, consistent with Palestinian society and culture, to overcoming these barriers?; and (5) What implications do the core Palestinian values have for determining governance, curriculum, teaching, and learning in post-accord Palestinian schools? Twenty-nine Palestinian educational leaders were selected by intensity sampling from university faculties, Palestinian National Authority (PNA) officials, and practicing K-12 educators. A demographic questionnaire and the semi-structured interviews were used to gather data. Data were analyzed through the use of concept mapping. Respondents in all groups generally desire the same things for administrators, teachers, curriculum development and students. They are hoping for administrators and teachers who are well trained, democratic, and very cooperative. Also, respondents are hoping to develop curriculum measures that are relevant to Palestinian ideals and promote interaction among students and teachers. Finally, respondents want students to have freedom to express themselves in the classroom. (EH)

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Consensual Educational Perspectives in Post-Accord Palestine

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A Palestinian is one who lives in what was traditionally called Palestine prior to 1948 or descends from someone who did. Palestinians are generally linked together by the Arabic language and an affinity toward Palestine as a homeland.

Education is vitally significant to the Palestinian people. Since the birth of a Jewish state in 1948 and the subsequent expropriation of Palestinian lands in Israel, Palestinians have turned toward education as a primary means for survival. However, Palestinians have not controlled their own educational destiny for over 450 years. This has been a major stumbling block to the Palestinians because education is indispensable to their future as a people and nation (Cattan, 1988).

Palestinian educator and researcher Fathiyeh Nasru (1994) further suggests that Palestinians need to systematically discuss and then construct an educational system whose curriculum will help insure the survival of their people economically, politically, and culturally.[1]

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[1] The phrase "educational system" as used throughout this document connotes more than a grade structure within a school (i.e. K-12) or the administrational hierarchies of teachers, students, and staff of a school. Educational

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The educational systems that have served Palestinians since 1517 A.D. have failed to promote economic, political, and cultural stability among the Palestinian people and have, therefore, caused considerable cultural strife. Leonard (1994a) describes current Palestinian education as "an outdated, secondhand amalgam from other cultures" (p. 14), leaving Palestinian culture as a whole at risk. A system of education grounded in Palestinian values and culture, however, could curb or eliminate many problems that face Palestinians today (Abu-Rmaileh, 1994). Nasru (1994) adds that "education has to address the needs of the community and be responsive to the Palestinians' indigenous needs ("From a Personal Vision to a Common Goal," p. 12).

There is an enormous gap between what Palestinians actually need educationally versus what they get. The story of sixteen year old Ala Wawi exemplifies how non-Palestinian school systems have failed to preserve economic, political, and cultural roots for Palestinians (Ghazali, 1994b). In 1991, Ala Wawi was one of roughly 600,000 Palestinian students attending Israeli-controlled schools serving Palestinians. Ala studied from textbooks as much as thirty years old.[2] From these outdated texts, he was taught that

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systems in context of this study deal with a curricular approach to education that is based on the needs of the individual. The essential feature of an educational system is its ability to promote common values and transfer critical elements of the culture to rising generations ("Palestinian Educational Vision," 1994).

[2]The crux of the problem is not only the age of the text books being used nor is it the false or true information that may be found on the pages of the outdated texts. It is also

Libya was still an Italian protectorate, the British continued to govern Yemen, the Arab population was 132 million (86 million short of the then estimated 218 million Arabs world wide) and that the Palestinian people did not constitute a legitimate cultural or ethnic entity. Despite Ala's understanding of the true facts, he had to reproduce outdated and incorrect answers on tests if he wanted credit for a correct response. Such was a typical education for Palestinian youth.

In June of 1991, in response to this serious condition of education, teachers' unions, educators, and Palestinian community leaders in the West Bank drafted a "Letter" which was circulated among and signed by prominent community leaders. In this letter the reality of the crisis is clearly presented. It states that "the future of Palestinian society in the Occupied Territories is at stake. If this trend of educational deterioration continues, it will lead to a society in which the majority of adults are functional illiterates" ("Community Works For School Extension," p.10, 1991).

Ala's life changed drastically in 1992. Jailed for involvement in the Palestinian Uprising (Intifada), he was incarcerated for two years. After his release on September 3, 1994 Ala Wawi, now age nineteen, went back to school.

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the fact that the Palestinian people have had no say in what books their children should, or should not, study from. They have had no voice with which to counter the culturally repressive curriculum imposed upon their children.

This time, however, the school he attended was controlled by his own people--not the Israeli government.

The events that led to Ala's entrance into a Palestinian controlled school were dramatic and welcome. These events led to Palestinian control over their educational destiny.

The Historic Peace Accords and Palestinian Autonomy

On September 13, 1993, a peace accord between Israelis and Palestinians was signed. The historic treaty granted limited governmental autonomy to Palestinians. Almost one year later, on August 24, 1994, this autonomy was formally granted and Palestinians took control of their own educational interests (Ghazali, 1994a). What this expansion of autonomy means is that all Israeli-run government schools are now operated and generally controlled by Palestinians. "For the first time in their long history, Palestinians are in charge of teaching and learning in their society, which means, in effect, that they are now able to shape their future and consolidate their identity through education" ("Palestinian Education in Palestinian Hands," p. 1, 1994).

The Types of Schools Serving Palestinians Since 1994

Now that Palestinians do control their educational destiny, they can infuse their values and national interests into a curriculum that fosters the culture and addresses the economy and national needs of the Palestinians. As one Palestinian teacher put it: "The good thing is that things can only go forward from here. Despite the prevailing problems teachers are willing to suffer some more because they know [they] are building a nation by teaching its

children" ("The United Nations Relief and Works Agency," p. 21, 1994).

The three major types of schools (government, UNRWA, and private) continue to educate Palestinian children. The general condition of all three types of schools, however, has remained generally unchanged since the peace accord in 1993. Palestinians continue to implement foreign curricula through the established system because no Palestinian curriculum has been created.

The critical question that now faces the Palestinian people is: What should a Palestinian educational system look like? The answer to this question is crucial to the future of the Palestinian state. Part of the answer may be found by specifically identifying a course to follow through the challenging interim period of educational reformation. A plan is critical because Palestinians "have just begun to feel the effects of [their] educational crisis. In fifteen years, today's youth will be Palestine's leaders . . . yet many of them will have graduated as functional illiterates. . . . We are not facing this in a systematic way and we do not have a policy to guide us out of this crisis" ("Remedial Education: A National Priority", pp. 5-6, 1992).

Statement of the Problem

There is a lack of systematic discussion by Palestinians concerning the crafting of a Palestinian educational system. If Palestinians fail to create their own system of education, non-Palestinian educational systems will continue. The needs of the Palestinian people--economically, politically, and culturally--will be ill-

served by a continuation of educational systems that do not promote Palestinian interests. If Palestinians fail to develop an educational system based on their own cultural values, there could be a heavy price exacted in terms of educational achievement, cultural identity, social progress, and political stability.

Statement of Purpose

The purpose of this study was to gather, in a systematic fashion, ideas from Palestinian educational leaders about the nature of a culturally Palestinian educational system.

Research Questions

The following questions were asked of all respondents during the semi-structured interviews:

1. What changes have occurred in Palestinian education since the 1993 peace accord?
2. What are the central Palestinian cultural values that should guide education in Palestine?
3. What are the barriers that hinder the inclusion of these Palestinian values into a future school system?
4. What are possible solutions, consistent with Palestinian society and culture, to overcoming these barriers?
5. What implications do the core Palestinian values have for determining governance, curriculum, teaching, and learning in post-accord Palestinian schools?

Research Design

This descriptive study was hermeneutic in design with both qualitative and demographic components (Denzin & Lincoln, 1994; Gay, 1995). Data were collected in Palestine during February and March 1996. The data portrays a Palestinian perspective concerning the appropriate course and future of their education using Schwab's (1973) universal commonplaces of education (governance, curriculum, teaching, and learning) as a framework. These four components are essential to all educational efforts.

The respondents were selected and the data for the study were collected and analyzed in the following ways:

a. Twenty-nine Palestinian educational leaders were selected by intensity sampling (Denzin & Lincoln, 1994) from university faculties, Palestinian National Authority (PNA) officials, and practicing K-12 educators.

b. Data were collected by the administering of a demographic questionnaire to determine personal characteristics of the respondents;

c. Semi-structured interviews with the respondents were conducted; and

d. Artifacts such as local journals, unpublished documents, editorials, position papers, etc., were collected.

e. Data were analyzed through the use of concept mapping (Denzin & Lincoln, 1994;

Novak & Gowin, 1984; Schmidt, 1995; Tavana, 1994) and textual analysis.

Findings

The presentation of the findings follow the semi-structured interview format. The consensual findings will be reviewed from question #1 and then from question #2 and so on. Consensus, for the purposes of this study, means that a simple majority of the participants mentioned or identified a given concept. Furthermore, if the body of data plus the researcher's experience with the respondents would not negate an assertion then such a predication may be used consensually in concept maps and narrative analysis (Prettyman, 1996; Tavana, 1994). This reasoned consensus should account for the accurate representation of general perspectives of respondents. Additionally, the analysis of the data as concept maps has been validated through a triangulation process.

Question #1: What changes have occurred in Palestinian education since the 1993 peace accords?

Three major changes were identified by the respondents: 1) the formation of the Ministry of Education; 2) curriculum development; and 3) teacher training. The following sections contain brief responses from participants that describe these three changes.

The Ministry of Education

The Palestinian Ministry of Education is the practical implementation of the 1993 peace accords at the educational level. The ministry serves as a center point for organization and representation of Palestinian ideas and

aspirations (Interview # 1). For example, it is the Ministry of Education that directs and guides the process of curriculum development and teacher training. The formation of the Ministry of Education marks the first time in approximately 500 years that "the main decision makers in the educational system are wholly Palestinian" (Interview #10).

Curriculum Development

Palestinian educational experts agreed that there is an acute need to create a curriculum founded upon the essential elements of Palestinian culture, history, and daily life. The newly formed Ministry of Education has responded to this need by establishing The Center for Curriculum Development. The work of the center will be carried out over the next five years. During this time "the entire curriculum in Palestine will be revamped. Revamped along the lines where it will meet the needs and aspirations of the Palestinians" (Interview #1).

Teacher Training

In addition to curriculum development, the Ministry of Education has launched a massive teacher training program. There are approximately 18,000 teachers in government schools grades 1-12 (Interview #2). Eight thousand of these teachers do not currently hold a bachelors degree (Interview #20). Furthermore, many who do hold a bachelors degree have received no training in education whatsoever (Interview #20).

In concert with university faculties of education in Palestine, the Ministry of Education will train 1,000

teachers at a time. The training for one group will be ongoing for three and one half years. Then another group of 1000 teachers will receive training. Training sessions will be held after hours during the school week and on Saturdays (Interview #2; Interview #6; Interview #20).

While many changes have transpired in Palestinian education since autonomy was granted participants consensually agreed that the fundamental changes in Palestinian education fall into one of three areas: the organization of the Ministry of Education, curriculum development, and teacher training. They believed that these changes represent significant moves toward long term change in Palestinian education.

Question #2: What are the Core Cultural Values That Should Guide Education in Palestine and to What Degree are They Presently Integrated in Palestinian Schools?

Participants in the study agreed that core Palestinian cultural values should guide education. Cultural values constitute the idealized norm of behavior in society. Core cultural values are those behaviors or ideals considered fully essential to convey to the rising generation in order to establish and maintain cultural identity. The core cultural values consensually identified by the participants were democracy, nationalism, religiosity, and education. The respondents also agreed that these values are only partially integrated in the schools presently educating Palestinian students.

Democracy

When asked to describe their use of the word democracy respondents often introduced the notion of "shura." Shura is an Arabic word meaning consultation. In the seventh century the Arab empire was growing at a rapid pace. One of the fastest areas of expansion was Madina. There was no central government in Madina and as the empire expanded, tribal rivalries vied for control over newly conquered provinces.

Umar, the great Khalif, was the leader of Madina which became increasingly lawless. Umar recognized that his limited authority as Khalif was not sufficient amid such rapid change in the region. It was during this time of cultural transformation that an attempt was made on Umar's life. He was critically wounded but before his death he organized the shura council to continue governance after his death.

The council was made up of six men who were equal in authority. It was their duty to govern by council and represent the entire community. The shura council became an open forum of mutual consultation wherein the voices of the powerful and the powerless could be heard and considered equally. By valuing all opinions, and weighing their worth through consultation, the shura council was intended to represent the ultimate sovereignty of God. (Muslih, 1995; Shaban, 1971).

Given this historical background it becomes clear that when Palestinians use the word democracy it is different from the Western usage and central to an ideal way of

governing Palestinian society. From a Palestinian perspective, democracy, or shura, connotes a commitment to the person as a whole, both spiritually and secularly, to the spirit of community, respect, cooperation, mutual trust, and equality among all members of society young and old alike. Building this kind of a democratic society is the aim of teaching according to Palestinian educational leaders (Interview #28).

Palestinian educators believed that practicing democracy in school settings will lead to greater intellectual dexterity among teachers, students, and administrators. Additionally, it will foster a contributory spirit, and a selfless willingness to serve Palestine (Interview #5; Interview #22). Democracy will more readily allow educators to "care for the creativity of the human being, the ability to innovate, to take initiatives, and the willingness to stand up and to stand out—to be daring . . . to stand out and voice opinions on different questions" (Interview #22).

Nationalism

Related to democracy is the value of nationalism. For many decades Palestinians have been denied the opportunity of identifying with their homeland individually and collectively. Prior to the peace agreements of 1993, all educational aspects of geography, history, humanities, and heritage in the schools were determined by foreign governments and the national spirit suffered as a result. However, since the peace accords, Palestinians have had the opportunity to foster and build nationalism. This belonging

and identifying with all aspects of Palestine was considered essential by participating educational leaders because Palestine is not Turkish, British, Israeli, Jordanian, or Egyptian. While Palestine has been influenced by all of the aforementioned nations, Palestine should still enjoy its own national identity. Respondents in the study felt that nationalism is a fundamental aspect of being Palestinian.

Nationalism would include defining components of Palestinian culture such as geographic identity, national anthems and flags, language, literature, music, folklore, national heroes, and so forth.

Religiosity

The respondents affirmed that religiosity is a fundamental key to a moral, healthy, and teachable populace. Religion is at the foundation of Palestinian life, philosophy, and thought (Interview #6). Respondents agreed that Islam, Christianity or other religious involvement generally fosters language skills, piety, honesty, a sense of fair play, and a disposition prone to receive instruction (Interview #10). Finally, participants agreed that students will be better prepared to face the challenges of the world if they acknowledge and consider their dual nature as intellectual *and* spiritual beings.

Education

Educational leaders in Palestine consider education a core cultural value that can not only create unity but can also protect the Palestinian culture from further disintegration. Education is playing and, it is believed, will play such a fundamental role in Palestinian society

that respondents consensually esteemed it to be a core cultural value. In the words of one participant, education "is basic for everything. If [educators] succeed, the future is successful. If we fail, the teachers will be blamed. If education succeeds, the whole nation succeeds, because it is the base for every kind of development" (Interview #26).

Additionally, one ministry expert declared: "The educational system, in the final analysis, produces the cadres that run society" (Interview #5). Palestinian educational leaders believed that education is the linchpin upon which future growth as a nation rests.

Degree of Integration

The issue of integration of these core cultural values in the educational system brought mixed responses. However, all respondents agreed that integration is essential but, at best, only partially accomplished.

Question #3: What barriers hinder the inclusion of these values into the educational system?

Leading Palestinian educators consensually agreed that four major barriers hinder the inculcation of core values. These are: the absence of a guiding philosophy of education, poorly trained teachers, political barriers, and economic barriers.

No Philosophy of Education

The lack of a Palestinian philosophy of education leads to continued unclear objectives and aims in all levels of

schooling. Three overriding pitfalls exist due to the lack of philosophical clarity. They are: traditional teaching styles, poor quality of teachers, and unclear answers to pressing educational questions in Palestine. These difficulties strike at the most fundamental level of the educational process, the classroom.

Traditional Teaching

Because general philosophies are not clear, traditional teaching styles persist in the classroom despite autonomy and curriculum development. A professor explained that the emphasis of traditional teaching is the transmission of knowledge and passing objective exams that do not require problem solving skills or higher level thinking (Interview #20). Another professor concurred, saying that having no philosophy of education for Palestinians has produced an educational straight jacket of rote teaching that continues to hinder future progress and maintain the status quo (Interview #1; Interview #9).

Poor Quality of Teachers

The second major consequence of having no consistent philosophy is the poor quality of teachers. One participant explained how students are treated by teachers in the school environment: "More than 50% of our teachers [and principals] treat our pupils [harshly]. There is no interaction or verbal interaction. There is no love between them. This is the problem" (Interview #6). This harsh treatment results from a philosophical stance that pupils are little more than receptacles designed to receive transmitted knowledge. Within this perspective, matters of

the heart and soul really don't have a place in the educational system. The consensus view is that this should change (Interview #1; Interview #6; Interview #4).

Unclear Solutions

Finally, since there is no philosophy of education in Palestine, answers to pressing education questions are difficult to achieve. Because of this lack of clarity, respondents noted that foreign educational aid is called upon too frequently. Experts unanimously agreed that outside help from specialists abroad can be beneficial. However, there was consensus that foreign assistance is being sought in many cases where Palestinians are prepared to handle the problems adequately (Interview #2).

Poorly Trained Teachers

One ministry official explained that untrained teachers are such an enormous barrier that some progressive measures enacted by the ministry actually fail because of them. As an example he commented: "We tried to unify the curriculum last year in grades 1-10 but stopped partially because of poor and untrained teachers in our schools. This is very frustrating . . ." (Interview #2). Another respondent explained that teachers in Palestine generally lack vision, a sense of mission, and a love for their jobs (Interview #22). Hence, poorly trained teachers are a barrier because they are not able to lift students to a higher level of aspiration, self-reliance, creativity, and empowerment.

Political Barriers

University respondents agreed that political barriers are a very real factor hindering the progress of education

in Palestine. The respondents mentioned many political barriers. Consensually, these barriers fall into one of two areas: a lack of democracy and the lasting impact of the occupation.

Lack of Democracy

Palestinians have lived so long without democracy that many of the prerequisites for a democratic society are scarce. One professor mentioned that everyone in Palestine talks about democracy, but in reality, the precursors to democracy are missing. "For example, freedom, equality of opportunities, awareness; these are prerequisites for democracy which are now absent; we don't have them" (Interview #17). Another respondent explained that these prerequisites are missing because they "have been systematically eroded throughout the years of occupation" (Interview #9).

Participants agreed that the lack of democratic principles throughout Palestinian society is a fundamental barrier to educational efforts because discussions about democracy are generally limited to theory since the actual practice of democracy is, in reality, scarce (Interview #5; Interview #22).

The Lasting Impact of the Occupation

The second general political barrier identified by participants is the continued ramifications from the Israeli occupation. Educational leaders point to years of school closures, lack of security, and threats to life and property as a continual disruption that persists even today (Interview #29). Furthermore, due to extensive closures

throughout the occupation and particularly during the Intifada, many students are functionally illiterate (Interview #24).

Economic Barriers

The economic condition in Palestine is grim. Participants agreed that the condition of the economy has a striking effect on education in Palestine (Interview #19). For example, since the tax base is minimal teacher salaries remain at a pitifully low level. Therefore, most teachers must work extra jobs, leaving no time for inservice training or additional classroom preparation (Interview #10).

Economic disparity also means that class sizes remain very large. There are an average of 40 students per class in government schools. Many of these schools operate multiple shifts throughout the day (Interview #6; Interview #17). New buildings could ease this problem but there is no money for construction (Interview #16).

While educational leaders agreed that there are significant barriers to overcome, such as a lack of philosophical moorings, poorly trained teachers, political barriers, and a poor economic base, they also agreed that solutions are forthcoming. It will not happen over night, but these experts are hopeful that Palestinian education will one day be infused with core cultural values that will contribute to the preservation of their society.

Question #4 What are Possible Solutions to Overcoming These Barriers?

Palestinian educational leaders offered many solutions that apply generally to the educational interests in

Palestine. However, participants concede that the first and foremost problem facing Palestinian education is the lack of a clear philosophy of education.

Participants agreed that to overcome this barrier students should start from a point in education that is useful, meaningful, and connected with the student's life, culture, and probable future. The philosophical ideology suggested by the participants needs to be activated at the classroom level.

The second major obstacle identified by educational leaders was poorly trained teachers. Respondents agreed that teachers should be invited to implement a broader scope of pedagogical options. Not all learning must be done in the classroom. The respondents noted the importance of variety in education.

The third major deterrent recognized by Palestinian educational leaders were political barriers. Participants were hesitant to suggest broad, sweeping solutions to political problems that lie outside the immediate realm of educational influence. For instance, no consensus solutions were suggested on how education can immediately solve the barriers related to Israeli occupation. However, these leaders felt that inculcating the educational experience with democratic practices is one way educators could contribute to the easing of long term political difficulties.

The final barrier that university respondents agreed upon was economic stagnation. Like political barriers, many aspects of economic development are outside the direct

control of educators. However, there was agreement among the participants that over the next several decades education will play a key role in economic development in Palestine. Ultimately, the experts conveyed the conviction that a more balanced approach to education geared to the needs of society (especially the vocational needs) could help solve long term economic difficulties in Palestine.

In conclusion, educational leaders agreed that the way to overcome the major obstacles of Palestinian education is to identify philosophical footings, inculcate core cultural values, and then focus on the needs of the children and the society.

Question #5: What are the implications of the core cultural values in determining Schwab's commonplaces of education (the role of administrators, teachers, curriculum, and students) in post-accord Palestinian schools?

The previous solutions offered by the educational leaders were broad and general. This question was intended to place those general suggestions into a more usable format designed to assist in educational reform.

Administrators

Educational leaders agreed that administrators should be democratic in their dealings with teachers, students, and the community. The experts also agreed that administrators should be qualified and well trained. An administrator should serve as a model of an ideal Palestinian citizen (Interview #18).

Teachers

Concerning teachers, one K-12 teacher explained that "if you have bad textbooks, but you have creative teachers and a positive atmosphere, you can make something different" (Interview #27). There was general consensus among respondents that, next to a philosophy of education, teachers are the most important component of change in the educational system (Interview #4). As one professor stated: "The teachers in the schools are important; more than any equipment, more than the buildings, more than the curriculum. If we give them some of their rights and some care and train them we can do anything by the teachers" (Interview #6). Participants agreed that the teacher should have an instructional approach to the student that accounts for his independence of thought, creativity, and self-will (Interview #15).

Curriculum

The consensual recommendation from university experts was for relevance in curriculum. They explained that curriculum should be geared to serve the student's real needs and significant problems. It should swerve away from the current emphasis on rote learning and memorization to an emphasis on student self-learning.

Students

To facilitate self discovery respondents agreed that students should enjoy freedom of thought and speech (Interview #16). Till now, students have enjoyed very little latitude in their courses of study. Students are placed in a scientific or literature stream prior to

secondary school and are not allowed much variance from the given course work through primary, secondary, and university graduation. Participants agreed that more flexibility and more academic freedoms should be granted to students. This would "broaden the perspectives and the horizons of the [students]" (Interview #1).

In conclusion, it is apparent that respondents in all groups generally desire the same things for administrators, teachers, curriculum development, and students. They are hoping for administrators and teachers who are well trained, democratic, and very cooperative. The respondents are hoping to develop curricular measures that are relevant to Palestinian ideals and promote interaction among students and teachers. And, finally, the respondents want students to have freedom to express themselves in the classroom, to develop problem solving skills and adaptability. While these educational leaders enjoy a lot of commonality in thought, they continue to lack the common vision of education, at the national level, that they seek. This may be indicative of a lack of effective dialogue and collaboration among professional educators in Palestine.

Summary

As of August 24, 1994, the place of Palestinian education for Palestinians has changed. Now that Palestinians have autonomy over their educational interests, it is imperative to explore ideas of what they believe their educational system should look like.

In this study, no attempt was made to prescribe educational solutions or systems for the Palestinian people.

It did, however, gather Palestinian educational perspectives and core cultural values from many educational leaders in the West Bank and Gaza in context of Schwab's (1973) universal commonplaces of education. From these perspectives, a description and characterization of a distinctly Palestinian educational system may emerge.

The significance of this study is that it documents and summarizes the thinking of many highly regarded Palestinian educational leaders. This study is a synopsis of Palestinian thoughts on education. It may facilitate a clearer perception and greater insight into the challenges that currently face the Palestinian government and its future educational infrastructure. It may also be a source for solutions to perceived Palestinian cultural problems. Palestinian educational leaders, government leaders, and laymen alike may derive understanding from such a summary of Palestinian educational perspectives and then build on the thinking of their Palestinian peers.

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Interview #15 (1996, March 3). Transcript of recorded interview with participant #15 (pseudonym) in the possession of Blair Van Dyke.

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